MR, NYLAND: So,this is the first meeting of three and we want to talk about Gurdgieff. The purpose is to help the group which has been meeting here every Tuesday; and perhaps there are some people who could become interested in the ideas, So; if they have questions, I think that group should have preference. But, I don't want to limit it to that because I know there are several people from Warwick and they are also quite free to enter into the conversation; and then those who are here for the first time, or do not know very much about Gurdgieff, quite logically ,they could ask questions ;but such questions would probably have to relate to - more to principles instead of discussion of Work itself.

As you know, we distinguish between two things: theory or ideas formulated in some way, sometimes mental as a thought; and sometimes feelingly; and the application of such ideas in daily life in order to gain experience for oneself which ,when the ideas are applied in the right way, will help a person in understanding himself and understanding life in general and can help him actually to become more poised within himself. It doesn't matter where we start, what kind of question may come first , We can always extend it and elaborate on it if necessary. So if anyone has questions,go ahead and start.

[redacted] Mr. Nyland?

MR. NYLAND: YAH

Richard: Richard De Fauw.

MR. NYLAND: Yah. You have to speak loud enough for the back there,huh?

Richard: My attempts to Work need somethimg that (and what I think they need, is the sense of immediacy. Uh,..and I think what I would like to develop is in an ordinary sehse ,a sense of reality,uh, that would give me this feeling of immediacy; and I think there are times when I do have more a sense of reality than at other times but it's not something that I know how to cultivate,

MR. NYLAND: Why are you in a hurry?

Richard: Well, it's not that I'm in a hurry but ~~a~~- in my attempts, I find myself coming to the same barriers that I need some kind of energy to get through it and this is my interpretation.

MR. NYLAND: How long have you known about Gurdjieff?

Richard: A little over a year.

MR. NYLAND: You think it is still a necessity of having certain things in ordinary life that you want to get over or that you understand better. Do you think that is the answer?- aim?

Richard: Oh, no, no, uh.

MR. NYLAND: What is ~~the~~ your real reason that you are interested?

Richard: Oh I'd say my main motivation comes from a sense of my interpretations of the title of the Third Series. The way I express it is that I -

MR. NYLAND: ~~You are~~ Life is only real, then when I am.

Richard: Yeah, that.

MR. NYLAND: Yah, but what is the title of the first series?

Richard: ~~The~~ An Impartial Criticism of Man.

MR, NYLAND: Yah. Don't you think it precedes it? It would be very nice if (we can?) we would be able to talk right away about life as it is or as I am, or the way I experience it. But I think that such ideas imply really a method by means of which I would put to practice certain things in relation to a description of a method, if there is a method for you; and that has to lead to some kind of an aim and ~~that~~ that cannot be an aim just in a general way, that I want to know that I am. I think there has to be a different kind of motivation.

Richard: Well, I do have other motivations, but this one, uh, I've felt for years before I knew about Gurdjieff in the sense ~~uh~~ of, uh, that I'd just be thinking but not really feeling my own existence.

MR. NYLAND: Yah, can you be a little more clear about it? What is the real motivation? What makes you wish to Work, if you know what Work means?

Richard: Well, I feel that if I had the objective knowledge of my existence, that it would be a source of strength that ,uh,things that--in my ordinary life that throw me around wouldn't uh, wouldn't do that. But actually,I w ould say that my main motivation has been to fill this emptiness that I feel in my life.

MR. NYLAND: Well, could you describe that kind of emptiness? Do you know what is empty and then the next question, with what will you fill it?It's all right to understand emptiness but I think you have to be a little bit more clear about what is this sensation of emptiness ; because you see, in ordinary life, it may be neeessary a variety of different things, (~~and they~~ add?) There are you may ha ~~conditions on~~ ambitions in ordinary life which are not fulfilled, might leave you empty. You may have relations with people you don't understand, that might cause you to be empty. You may have hunger for certain things, particularly of ordinary life in any kind of a direction, you want to either study or live or reach an understanding and when you are smarter(=) than that or disappointed,it might create emptiness . What kind of emptiness is it?

Richard: It's not that because,uh, the goals I set myself ~~when I was,~~when I was about twelve or thirteen years old, certain ordinary goals, I fulfilled to, to the expectations that I had. Uh, when I was - when I was about that age, I had certain feelings of emptiness and then I got interested in science and that sort of took over for a long time, and -

MR. NYLAND: And in that way,you might say, you were successful?

Richard: Yes,well-

MR.NYLAND: Yah,~~this~~ within ~~having~~ certain limitations.

Richard: But I still see it as, well it doesn't fill what I ,I want.

MR. NYLAND: Well, again I say, what is it that has to be filled, or even if it's better, what do you want it,or do you want to fill it with?If there is any possibility for development, in what direction should it go?

Richard: The direction of objectivity.

MR. NYLAND: That is just a word, isn't it?

Richard: Uh, not to me.

MR. NYLAND: Well, can you define it for me?

Richard: It's a state of, well, it's what I not be boum d by my ordinary thoughts. I'll start again. I'd like to be able to see things as they are without as if for the first time, because-

MR, NYLAND: Would you call that objectivity?

Richard: Well I think that would be an ingredient of it that uh,

MR. NYLAND: A definition of objectivity is non-subjectivity. Then it is a question , does one actually have an experience of that kind of objectivity defined in that sense unless you want to give a different definition. So, it should not be subjective. So I think, if you try to become or have an experience of objectivity , you have to find out if it is tinted with any kind of a thought or feeling . This word, subjectivity, it would be easier to define subjectivity, wouldn't it? Let's make it clearer. You are subjective now and a personality is a hundred per-cent subjective. Everything you know and feel so far is subjective. Any kind of thought you have about objectivity even that is subjective. Any kind of definition ~~you have~~ for yourself that you're empty, is still an expression of subjectivity. Objectivity is free dom from subj e ctivit y. Have you ever experienced it?

Richard: No, Sir.

MR. NYLAND: Aside from the fact that if you did, what would you do with it because that would mean really, to be completely free from ordinary life. Still, whe n there is something that you want to fill, because it's empty, what is this emptiness? Is that subjectivity? Do you ~~(e)~~

Richard: ~~(e)~~ Yes, yes. That is.

MR. NYLAND: Yah, it is. So you won't reach that objective (s tate), experience, even feeling or thought about it. I don't think it is much of an aim, you know, when you cannot really define what you want. But maybe, it can become clear

when you keep on thinking about it. What is it you consider yourself as a man to be? Are you familiar with the description of a man as we usually describe that?

Richard: Yes.

MR. NYLAND: Counting the three centers?

Richard: Yes.

MR. NYLAND: Is this objectivity connected with any of the centers?

Richard: No,Sir.

MR. NYLAND: So it has to be something else. ~~Would~~ Could you wish to develop the centers as they are, assuming for a moment that you feel that they are not fully developed?

Richard: Uh,yes,uh-

MR. NYLAND: I mean,you could agree with that?

Richard: Yes.

MR. NYLAND: Do you know the difference between what we call an inner life and an outer life?

Richard: Yes, I think so.

MR.NYLAND: Do you consider an inner life closer to a spiritual existence and ~~an~~ the outer life closer to a material one?

Richard: Yes, Sir.

MR. NYLAND: Are those ~~items~~ terms familiar to you, and do you even dare to think about it or talk about it?

Richard: Well, the term, inner life, does have a meaning to me but I'm not sure that-I'm not sure exactly what is meant whether it refers ,uh, even to my attempts to Work and how I relate to that, whether I have an inner life in fact. I don't know.

MR.NYLAND: Yah, I'm sure you have. I do not know how often you may have considered it but do you see some difference between outside behavior and that what takes place within yourself?

Richard: Yes.

MR. NYLAND: And judging between the two, if you can, which is more important?

Richard: Definitely my, my inner life.

MR. NYLAND: Do you think that man as he is now on Earth is sufficiently developed, or is there a chance that he can grow up further?

Richard: Well, I know I'm not sufficiently developed and I believe there's a chance.

MR. NYLAND: Yah, but when it bedomes personal application, you only have to consider yourself. Is there any desire ~~for~~ of further development of that what ~~is now about~~ not developed now?

Richard: Yes, sir.

MR. NYLAND: Could it be that the feeling that you have of something undeveloped that that gives you ~~the~~ an experience of emptiness?

Richard: Huh?

MR. NYLAND: Unfulfilledness?

Richard: Yes, but I don't know what it is in myself that's undeveloped.

MR. NYLAND: No, that is, that is something we can still define. How much of your outer life you think can still be developed, and in what sense, Outer life will mean simply the way you behave in ordinary life, your behavior in general, activities of your physical body and your feeling as a center, maybe, functioning, and your thoughts also functioning. What I call outer life when it is effective, my impressions from the outside world which you digest and to which you react and which ~~is~~ sometimes causes you to make all kinds of physical movements, or whatever it may be. Do circumstances of outer life, outside world, to which you are, by which you are influenced, do they touch sometimes that what is perhaps your inner life?

Richard: Uh, sometimes, yes, because sometimes circumstances force me to, I can't see any alternative but ~~it~~ to, but to strengthen my inner life

because uh...

MR. NYLAND: Let's say that you are serious and at other times you are superficial. When you are serious and actually want to take in that what is affecting you, does it touch something within yourself that is not just superficiality?

Richard: That has happened.

MR. NYLAND: You know those things (R: Yes) sometimes one even suffers a little bit when you would like to know more about it, but somehow or other you don't know how to get out of it in order to eliminate the suffering. Are you a thinking or a feeling person, really considering such questions of a possibility of a man developing? What is it that you could so far get out of Gurdjieff? Are you a man with questions or certain problems - not necessarily this question of emptiness because that's much too vague. Are the certain problems regarding your life and life itself, when you contemplate them, and you find yourself in relation to other people and there are relationships with other people, or are there certain questions of life as to the meaning of life itself, or the reason why you happen to be here on Earth. And what are, what there is as a certain aim for yourself that you want to think about or that you want to go to if it, if it were possible? Do you have unsolved problems? Do you understand such terminology sometimes, broad and a little bit on a religious aspect, but as a scientist you also know well enough that the same questions appear to anyone who keeps on thinking about his science, not just doing ordinary - what kind of scientist are you?

Richard: Astronomy.

MR. NYLAND: Okay. Aren't you standing sometimes in awe in front of the universe and see all the constellations, do you ask yourself questions? What is the meaning? What is the meaning of space or that kind of depth with which you are affected? Try to find out not only why stars and constellations exist but perhaps relationships between them

and different problems that arise as to the maybe movement of the stars. Do you think about space?

Richard: My main thought about that in relation to what I consider to be really important is, often my inability to have these things really sink into me, as they did perhaps more when I was a child.

MR. NYLAND: Have you read some books about that, about the nature of man? Are you familiar with Jeans?

Richard: Hames Jeans?

MR. NYLAND: Yah.

Richard: I've only read (technical studies not on the nature of man (or anything like that,

MR. NYLAND: Don't you think you ought to study a little more of that kind? Were you religiously brought up?

Richard: To a certain extent.

MR. NYLAND: What, how did you become attracted to astronomy?

Richard: By seeing a shooting star.

MR. N. Yeah, that's all right. But that was just about all ... there's just a shooting st

MR. NYLAND: Have you ever read Eddington?

Richard: Yes, sir.

MR. NYLAND: Do you know ?

Richard: Yes, sir.

MR. NYLAND: All right, does that have any meaning for you-as a human being, I mean. Have you ever thought of astrology?

Richard: Only a little bit.

MR. NYLAND: How old are you?

Richard: Thirty.

MR. NYLAND: You're beginning,aren't you?

Richard: Yes.

MR. NYLAND: You should have more questions about yourself. It's quite all right we can talk about Gurdjieff, but you have to have some kind of foundation. It has to be based on certain experiences of life. As I

said, you have to have some kind of a questioning attitude. Even when you think about the impossible, like infinity or eternity or the curvature of ~~the~~ space; or light, and of course the position of the Earth in relation to its own solar system; or many solar systems; the Milky Way and such concerns. Don't you think it would be interesting really to dig into that a little more? And then, can you draw ~~some~~ a certain comparison between you yourself as representing a little bit of a solar system comparing it to that what you know in astronomy? What are the relations of the Earth and the planets and the Sun? And what are they, if you compare ~~it~~ the with yourself, as I say with your own solar system, which is your world? And how is the world populated within yourself - what are planets in you and what could be the Sun for yourself? What is the Earth, aside from what is the Moon? What is ~~+ Anulios?~~ + Have you read ALL & EVERYTHING?

Richard: Yes.

MR. NYLAND: Well, when you come to a point about + Anulios, +: when you listen to yourself, is there ~~a~~ of Anulios + in you? Does it have any meaning the law of involution and the law of evolution?

Richard: Yes.

MR. NYLAND: Do you believe in the possibility of growth of a man?

Richard: Yes, sir.

MR. NYLAND: Yah, ~~and if~~ you say yes, but...

Richard: I, I wouldn't be (interested)...

MR. NYLAND: Have you ever sat down and pondered about it. Try to, try if you will, think tomorrow. If you come tomorrow evening, try then to ask certain questions which concern you in relation to your growth potentialities of yourself and what are expectations of yourself to become. What is really for you harmonious man which is a term that Gurdjieff uses. What is really impartiality? What is there that you at the present time now know about Work on oneself and such questions

if they are clear, and if they are not, then you must ask about them. How do I Work? It is not a question of filling emptiness. That is almost incidental. If I grow up and I am satisfied with me, I grow up and I give me experiences which are very wonderful for myself. I have a very definite desire to continue to live. But then I want to find out why do I really want to live and do I ultimately have an aim, and does my science give me enough information about such a possibility for myself - what do I wish to become - a scientist or a man? Could you think about that tomorrow?

Richard: Oh, I know that very well...

MR. NYLAND: Well, what are your questions then?

Richard: ( ) I'm definitely interested in becoming a man as opposed to a scientist.

MR. NYLAND: Yah, good, but now you are still stuck on the emptiness. What is it you want to fill it with when you want to become a man? If you want to fill it with something that is not fulfilled so that has to be in addition to what you are and perhaps acquired at the expense of what you are so that something else could start to exist that has more value. What is more value to you if you want to grow? Towards that and could that perhaps be an aim for yourself? Astronomy hasn't helped you very much, has it?

Richard: No.

MR. NYLAND: No.

Richard: I consider it outer life.

MR. NYLAND: Yah, not that it is necessary to become astronomical. Do you understand what I mean by the kind of question that I think you should ask?

Richard: No I don't.

MR. NYLAND: Not yet?

Richard: No.

MR. NYLAND: Maybe there are some other questions. Maybe we can come back to them, all right?

Richard: Y[redacted]. Yes.

MR. NYLAND: Yah, okay, who has other questions?

Evelyn Gaylor: Mr. Nyland?

MR. NYLAND: Yah.

Evelyn Gaylor: Evelyn Gaylor.

MR. NYLAND: Yah.

Evelyn: I have a question about the basic technique of Work. I'm just beginning and I find when I, when I try to Work the clearest result that I can get is ~~the~~ a feeling of an observer within me and I was wondering if I am on the right track.

MR. NYLAND: I think you use a few words you might say, which belong to a description of Work, but that in itself, even if ~~when~~ you say it's basic, one never has a feeling about an 'I'. You haven't mentioned that.

Evelyn: Um

MR. NYLAND: That's all right. We can talk about what is Work but it would be nicer if you say what Work means for you.

Evelyn: From what I have been listening to you and what it means to me is what I heard you say and that is to create an ~~impartial~~, an 'I', a higher I, that is objective but I'm not sure if I know what the word objective is.

MR. NYLAND: No, we settled that ~~There'll be several times~~ [redacted].

Evelyn: Yes. I guess I think of it as one that watches me.

MR. NYLAND: Yah, that is all right, but what is the real reason that you want to Work?

Evelyn: I want to know who I am.

MR. NYLAND: I think that's right, yes. You can't find it out in your ordinary life, or reading books, or studying philesphers? Lots of books

written about man telling through such a book what a man is.

Evelyn: But , but I've read a lot of books and it still doesn't, it has never explained to me what I am.

MR. NYLAND: In what way? You're a human being. You're living on Earth, you have certain responsibilities and you're trying to fulfill them. You have certain talents-you try to develop them. You have relationships with people and you have an exchange of ideas. You have a feeling for yourself, having a wish to do certain things and perhaps you do it. That is as good a description of any man, that's living on Earth who is not always asleep. But when you do talk about an 'I' or we talk about a sleeping-waking state, or about the possibility of consciousness, conscience, have such terms any meaning for you?

Evelyn: Yes, I would say, yes.

MR. NYLAND: When you come acress the word impartiality, does that mean anything?

Evelyn: Well, to me it would ~~(mean?)~~ no judgments.

MR. NYLAND: Yah, that's right but do you know it by experience?

Evelyn: A little.

MR. NYLAND: You've tried it?

Evelyn: I'm sorry?

MR. NYLAND: You have tried that?

Evelyn: Yes.

MR. NYLAND: Yah, have you linked it up with a concept of an 'I'?

Evelyn: I have, yes, I would say when I try to Work I have.

MR. NYLAND: Yes, I mean when you have tried to Work.

Evelyn: Yes.

MR. NYLAND: You know the description of Work itself, a description of a method like a prescription that you have to follow?

Evelyn: I'm not sure.

MR. NYLAND: Well, let's talk about it. What do you think is meant?

Evelyn: I'm not really sure. I don't know, Mr. Nyland.

MR. NYLAND: Well, we talk about observation, don't we?

Evelyn: Yes.

MR. NYLAND: How long have you been coming?

Evelyn: About six weeks.

MR. NYLAND: Not very long. Did you read anything of ALL AND EVERYTHING

Evelyn: Yes.

MR. NYLAND How far are you?

Evelyn: The Fourth Descent.

MR. NYLAND: Good, Is there anything that appeals to you in the first part of the book?

Evelyn: Um.

MR. NYLAND: You read the warming?

Evelyn: Yes.

MR. NYLAND: So you are here?

Evelyn: Yes.

MR. NYLAND: Have you found out anything about yourself in the sense that you believe Gurdjieff means?

Evelyn: Absolutely.

MR. NYLAND: You have really?

Evelyn: I've found that I have absolutely no, no control.

MR. NYLAND: Oh no, that's not so much, of course that is a quality of yourself you might say, but something actually, if you want to describe yourself as a human being, can you do that impartially, such a description?

Evelyn: No.

MR. NYLAND: Don't you think it's necessary to try it?

Evelyn: Yes.

MR. NYLAND: If you say yes, do you know why?

Evelyn: Well, only then would I, I know myself.

Evelyn: (Reply) Yes, not I don't know if I really know,

Mr. Nyland:

You understand that you need something like an 'I' which is an objective faculty, which could start to function in that sense, in an objective sense, and then acquire the knowledge of myself, so that the facts which I do acquire are also objective, or sometimes we say ~~untrue~~ are truthful? Do you understand that?

MR. NYLAND: That is right. It is a question of acknowledge(ment?) of yourself, but the knowledge has to be reliable, and for that reason we say if it could be made objective, it would be firm. There would not be any further question about it. If it is subjective knowledge, it is subject to change. You can see that?

Evelyn: Yes.

MR. NYLAND: If I want to find out now, what I am, actually become acquainted with myself in a variety of different kind of conditions in which I happen to live, to which I react and behave in a general way as an ordinary person. And of course you say you are out of control. It's all right, but the question is, if I want to apply that what you now understand of Work, have you any idea of how to apply it and when and what is involved in it?

Evelyn: Yes.

MR. NYLAND: Do you understand what the meaning is of the acquisition of such a knowledge?

Evelyn: I'm sorry.

MR. NYLAND: Why would I want to have that kind of self-knowledge? Why do I want to go after the truth? Why can't I live by interpretation?

Evelyn: Well, I was going to say to be free but I don't, that doesn't really mean anything to me.

MR. NYLAND: Well, I think when you say it, that in itself is all right. When it has no particular experience behind it, it doesn't mean very much.

Evelyn: Right.

MR. NYLAND: At the same time it is true that one wishes to be free, but that presupposes that you know that you are bound, and if that's the case of everybody that they are bound, in what way do we know that we are bound? What is really binding us?

Evelyn: The personality?

MR. NYLAND: Yah, personality is bound. What is binding?

Evelyn: I don't know.

MR. NYLAND: It's worthwhile to think about that, wouldn't it?

Evelyn: Yes.

MR. NYLAND: Because if I see myself walking and I have all kinds of thoughts about myself and the impressions that someone else makes on me and that what they are saying to me and I take it in because I don't know if they are right or not but ~~it~~ at least affects me. I become bound by an exchange of that kind and you might say it doesn't let me loose because it has been lodged within me and becomes part of me. All the different thoughts that I do have either about other people or about myself are binding me. In some way or other they give me a description of myself as I am, but at times I know that there is a different kind of description from other times. And I cannot be quite sure about the thoughts I have about myself that they are always the same. That questi~~on~~ even about myself. that the thoughts are not always the same is bondage, because it is not the truth. ~~and~~ The I am hesitant, and I lose energy in being angered, and I ~~feel~~ say that I really should not behave like that as a human being, as there is a great deal that I feel I ought to change and I ~~have~~ come to a realization I cannot changeit by myself, or many times that I really would like to change it and I am incapable because something else takes place which takes the place of that what was originally there; at the same time I remain bound to my behavior..

You understand those things?

Evelyn: Yes.

MR. NYLAND: Start in a very simple way to see if at certain moments you can really be free from yourself. That is, that what you observe is actually a fact that exists as it is without any wish of further describing it, that you don't have any desire to like it one way or the

other, that there is still something there that, for yourself, can exist without even you thinking about it, that there is no desire for xx rationalization or justification, no desire in any form whatsoever of classifying it or even finding a name. If you could actually see yourself that way, and in order to simplify it, simply say I wish to observe my body, meaning by that that that what is 'I' as I use it now ought to be of a certain quality that it is not going to be disturbed by my subjectivity. My desire then has to have a function and become objective to me, and so what I mean by 'I' observe myself is first that there is that 'I' which can function in an objective sense, receives information about me which becomes the truth. And, for the time being, that is very interesting to see if I can acquire that kind of self-knowledge because the knowledge itself then is not so much about what I appear to be but what I am in reality that is shorn with all kinds of forms which I now use for the expression of my life. And that really what I wish to find out: ~~is~~ what is my life regardless of the form in which it happens to appear. Does that have a meaning?

Evelyn: Yes.

MR. NYLAND: Will you try tomorrow? Tell some more about it tomorrow evening.

Evelyn: Yes,

MR. NYLAND: Yah.

Evelyn: Yes.

MR. NYLAND: Okay.

Evelyn: Thank you.

MR. NYLAND: Okay. Come on children, you have to keep it going, ~~please~~.

Betty Greenwald? Mr. Nyland?

MR. NYLAND: Yah.

Betty: It's Betty. I've had a number of experiences related to a certain approach which wasn't directly connected, and at the

~~MR. NYLAND:~~

time was very, I don't know how to explain it, it's, I'm in a situation and it's a situation that I don't want to be in, but I have to be there and so something happens within me that says, that makes me say I have, I have to put something in this to accept it and when I do that, something lets loose.

MR. NYLAND: Let's see, you trying to describe an attempt of your Work?

Betty: Yes, because it's always related to something that I'm in constant; at the time I have a thought of Work around me because there's almost always something that's related, um...

MR. NYLAND: But it's the wrong time to Work.

Betty: What do you mean?

MR. NYLAND: You are too much involved in being in a situation you don't like to be in.

Betty: Well, though - I have to explain it clearer, I think.

MR. NYLAND: Yah, let's explain it.

Betty: The situation which I'm very familiar with, it could happen in the kitchen at the Barn, or it could happen at the nursery or it could happen at the school. Something I've done many many times and a certain situation that I'm put in to. There's certain points that come where, I can only explain it as saying I realize that I have a life and that I need t really put myself into it, and at that point it's like a change over.

MR. NYLAND: No, darling. The problem is a very simple one. You have to accept yourself.

Betty: Well, that's what...

MR. NYLAND: The way you are. You don't have to put anything in it. It's already there.

Betty: Well, maybe that's the way to explain it. And I accept the situatio and something...

MR. NYLAND: Yah, but the acceptance has to be a total acceptance.

Betty: Yeah, it's a total acceptance.

MR. NYLAND: No more desire to change it.

Betty: No, I'm not changing it, I'm accepting it.

MR. NYLAND: But you originally wanted to..

Betty: Well, let me...

MR. NYLAND: Because you wanted to be somewhere else.

Betty: No, I didn't want to be someone else. I knew I was me, wouldn't change.

MR. NYLAND: No, no, you wanted to be somewhere else. You didn't want to be...

Betty: Well, at the point that this happens I don't care about being anywhere else or doing anything else.

MR. NYLAND: It's not because you're not caring. It's a question of caring very much but being impartial about it.

Betty: I can't go on, I'm sorry.

MR. NYLAND: No, no, no, I try to help you.

Betty: I know but I just can't, I don't know how to express it clearly so I'll just stop.

MR. NYLAND: I think I know what you mean. It is something that you don't like to do, and you have to do it and you would like to know how to do it the best.

Betty: That's exactly what I'm not saying.

MR. NYLAND: ( ) Is it going off? It is almost like drawing a curtain. All right then, Betty, if you come tomorrow could I ask you to ask a question more definite - more clear?

Betty: Well, I'll try to get it together.

MR. NYLAND: All right, I think it's better. Well, where is this Tuesday group?

Jeffrey Zankel: Mr. Nyland?

MR. NYLAND: Yah.

Jeffrey: Jeffrey Zankel.

MR. NYLAND: Yah.

Jeffrey: I have a question, actually, I have two questions; I was going to ask a question relative to my Work attempts but when you were talking to Richard and you were asking him to pose questions to himself that were more universal, that sort of struck something interesting in me because I've always been interested in one particular question which is more universal than just myself, and that is, I always wondered what was, what was the sense of having an outer life, what was the sense of having human beings participating in a sort of social system and I understand it - many of the answers to that question are in ALL AND EVERYTHING but I, since I don't have a real understanding of the book, I thought perhaps you might be able to tell me something about that in reference, in relevance to my own self and how I could use it.

MR. NYLAND: How far are you in the book?

Jeffrey: I've read it once. I'm starting it the second time.

MR. NYLAND: All the way?

Jeffrey: Yes.

MR. NYLAND: You are starting for the second time. Have you already started?

Jeffrey: Yeah.

MR. NYLAND: Reading it aloud?

Jeffrey: Yes.

MR. NYLAND: Is it better?

Jeffrey: It started out a lot better. Now there are more interruptions because I can't do it.

MR. NYLAND: Well, if you look at the book as a whole, you have read it once, what is the meaning of the book , you think?

Jeffrey: I think the meaning of the book is that we are not using what we have, as best we could, both personally and in terms of the planet, and that there may be the possibility of changing that by changing something inside of ~~myself~~ ourselves.

MR. NYLAND: Good. You believe that it could be changed for yourself, whatever you think is not as yet the way it ought to be?

Jeffrey: I hope so.

MR. NYLAND: Good. Are you Working for that reason?

Jeffrey: Ah, yes, partly that, yes.

MR. NYLAND: Good, and how are you Working?

Jeffrey: Well, right now I'm making as many Work attempts as I can.

MR. NYLAND: Yah, tell me, what is a Work attempt for you?

Jeffrey: Ah, in a Work attempt, and this is a part of my second question, the original question that I was going to ask, I try to do two things. First I try to focus my attention as much as possible because I find that my attention wanders and whereas I've already discus ~~that~~ this at meetings and it's been pointed out to me that attention may not be the key factor in having something present or in, or that an 'I' or awareness is not necessarily related to attention...

MR. NYLAND: Who told you that, who told you that an 'I' is not, or awareness is not connected with what, attention?

Jeffrey: Attention, yeah.

MR. NYLAND: Attention? How do you think an 'I' functions if it is ther Have you any idea about the meaning of that kind of Work, because that ought to be clear first, you know. An 'I' is something that is present to you and has a definite function to fulfill. And the whole purpose for creating it is the acquiring of self-knowledge, which is truthful, in order to build up something on a foundation which is not shaky, on which is as the Bible would say, like a rock. And that what I really for my ultimately wish to build is a Soul and as an intermediate I want to build something else that will help me towards the building of a Soul which Gurdjieff calls Kesdjanian body, that's an emotional body. The ultimate aim for a man would be to make three bodies where there is at the present time one and a half. And if that is clear then I know what I

am trying to Work for, that I certainly have to talk about something that is going to help me, that I can rely upon. If it is my ordinary mind, I have many thoughts about myself which become quite contra dictor- I live a little longer or even can be changed, can be different when I think about it in the morning and after I've eaten lunch. So ~~there~~ still is something that has to be more clear. What is the purpose of even talking about an 'I' or even when I talk about the presence of something of a higher nature, when I am what I am on Earth, what is the meaning of that presence? What do I expect from it or what is this presence going to give me? And what way will I receive it and can I receive it in such a way that it is like food for me if my aim is the growing up into something which I am building?

Do you understand these concepts of a continuation of my life in a different kind of form since I am now limited by my physical appearance, and although I have the beginnings of a feeling, I cannot really rely very much on my mind because it has no particular insights into such problems. You understand what is meant by that form of subjectivity of just a personality? After all, you've read the book once. You ought to know what he talks, you remember Belcultassi, the description of what happened in Atlantis.

Jeffrey: Only a little bit.

MR. NYLAND: Yah, you see it is not clear to you. You have to read of course for the second and third time. So it probably is difficult to tell you at the present and in making reference to that book but the question is you have been here for some time and you've heard people talk about Work and you are not clear about what is meant by Work.

Jeffrey: Not entirely, no.

MR. NYLAND: No. ~~According to~~ For instance, the concept of impartiality, I think you don't know very much about it. Impartiality means that I accept that what I am that will give me the freedom from what I am. It's very simple, but if the ultimate reason is freedom, which is obvious,

then I want to continue in that direction because I will be facing exact that same problem when I die, because then I will be free from my physical body. What can I do at the present time to become free in an understanding that that what I wish to continue with is my life, because if I have to get my body up out of the (way), keep on going as far as my life is concerned, and the whole problem even if I say Kesdjan, even if it is for a Soul, is based on that kind of self-knowledge, that ultimately as truth truth will set me free. You have to think a little bit more about it, because then it becomes clear that if you do have questions about that kind, you ultimately know what kind of questions to ask, and it really becomes important to become very clear in your own mind of what is really a question for you, in your life, when you wish to apply the ideas of Gurdjieff.

There's no sense studying Gurdjieff and reading the book unless to get out of it something that as it were Gurdjieff is talking to you and that you appear in that book at different pages. I use Belcultassi, interested in what is man. By realizing that something was not entirely right and not knowing exactly what it was and then asking his friends to do the same thing, that is, when they came to the same conclusions, that then they got together and formed that society of the Akhaldan in order to do something mutually about their life, try to understand why in that sense it was bound, which they didn't like and how to become free, which was their aim. Try to get a little more of a perspective about that book itself. But mostly I think you have to continue to become much clearer in your mind about what is the meaning of Work. If you actually want to Work and you don't have much of a motivation, after a little while of course, it will stop. What do you do during the day?

JeffreY: Oh, I sell.

MR. NYLAND: HUh ?

Jeffrey: ~~I sell.~~ I'm a salesman.

MR. NYLAND: Do you have time in between sales to see where you are, how you are, what youare?

Jeffrey: Not really. ~~There's~~ It's not, there's no real simple time during the day except when I go to lunch perhaps.

MR. NYLAND: So you cannot do much during the day.

J: ~~Right.~~ Before —

MR. NYLAND: ( ) before you, are you selling in a store?

Jeffrey: Yes ~~sir~~, outside and inside both.

MR. NYLAND: Okay, but before you get to your work, how many hours have you got after you get up?

Jeffrey: Well, probably two hours.

MR. NYLAND: Is that a good time for you to make attempts to Work?

Jeffrey: Well, I've been for the ~~past~~ last two months, I've been making attempts-trying to make attempts immediately as I wake up, while I'mstill in bed. I've been trying to just watch my arms moving - I move my arms.

MR. NYLAND: No, it's not necessary. It's not a question of watching your arms.

Jeffrey: Well, I mean of trying to have somthing that will be there to make an observation of ~~my arm moving~~ the movement.

MR. NYLAND: Your arm can remind you that you are ~~there~~ alive. Is there an "I' as we say, is there something like an entity or something substantial and non-subjective something that actuallyis is an 'I' observing and has that function to fulfill and at the same time sufficiently interested in you and have some kind of a feeling?

Jeffrey : There is not one right there now. There are too many thbughts.

MR. NYLAND: Yah, they interfere, don't they?

Jeffrey: Yah. I try —

MR. NYLAND: Already when you are still in bed?

Jeffrey: Pardon me?

MR. NYLAND: When you are still in bed?

Jeffrey: Yeah, first thing, immediately as I wake up. Mr N: I mean, there are too many thoughts? J: Yeh, yeah, even the first moment when I wa
MR. NYLAND: Oh, go on, I don't believe it. No. How long does it take you to wake up, physically? J: Really? Mr. N:

Jeffrey: Right away.

MR. NYLAND: You are?

Jeffrey: Yeah.

MR. NYLAND: Get out of bed right away. Sit on your bed and close your eyes and see if you then can have that kind of an 'I' that you wish to create, recognixze you sitting. Just sitting, nothing else. You sit as a human being or as a body. Alright?

Jeffrey: Okay.

MR. NYLAND: Can you do that?

Jeffrey: I'll try.

MR. NYLAND: Good. Then get up, hold on to that what you now have as a concept as a result of observing you, that is, this 'I' observing you, try to get up, see if that state that you have created which we, for the time being will call an awareness of yourself, if that can continue to exist when you are getting up, when you take the first step, when you walk around the room. Alright? Will you do that tomorrow morning?

Jeffrey: Yes, I will.

MR. NYLAND: Yah, will you talk about it tomorrow evening?

Jeffrey: Yes I will.

MR. NYLAND: Alright.

Jeffry: Thank you very much.

MR. NYLAND: Yah, okay. Anyone of the newcomers or the people who are interested

I hope in Gurdjieff? Any questions? I give up on the Tuesday group... Maybe you expect me to give you a lecture. These meetings are not going to be in the form of a lecture. There are more than enough tapes that are in that form. Anyone interested in that can sit much easier when they are at home and listen to a tape. These meetings are for, like a seminar to talk about Work and to make clear what is the meaning of Work and what to do. No lectures, no philosophy, no particular science, not even religion. Just ordinary life to see yourself and being a little familiar with some of the concepts that perhaps you are interested in finding out what is actually meant. Okay, Warwick, are you here?

Elaine Knight: Mr. Nyland/

MR. NYLAND: Yah.

Elaine: I would like to go on a little bit and say something that I tried this week.

MR. NYLAND: Yah, alright.

Elaine: After I talked to you on Saturday and then I called you to speak to you this morning.

MR. NYLAND: Yah.

Elarine: Because something has taken place and I don't quite understand what it is. I had determination before I thought, as I explained on Saturday. Yesterday morning and this morning and before I went to sleep each night, I decided what I wanted to do in the morning. And I thought, that since I don't like the sound of an alarm clock and I usually reach over and turn it off very quickly, that in order to try to remind me in a physical way as you would say, I would let the alarm clock keep ringing until I felt physically that I was awake and until I felt that I could at least make a real attempt to have something observe me as I reached out to turn off the clock and then feeling that after I did that something might take place. It was very good for me. It was even stronger this morning on the second morning than it was on the first morning. I was able to just lie there

a few moments while the clock rang and then very slowly and with a great deal at least going in the direction of beyond alertness, I think possibly toward something impartial as I reached out to turn offf the clock. And from there I was able for the rest of my morning as I got dressed and made my fire and so forth, to Work as I had not been able to Work in that first half hour before, and to make real attempts. The thing that I just don't see in that though because, although I was, both times, it goes back to that original question about this power of mechanicality that seems to be there in spite of what you seem to want at times. I wonder why I was so strong and I was able to do something this morning and yesterday morning.

MR. NYLAND: I think you got stimulated to make really an attempt and in such a case mechanicality has really less force. All that what is the actuality of your wish is more than the requirements of your mechanicality. It really doesn't matter very much because that what counts is the fact that you had an experience as you say of being awake or maybe aware a little bit more continued and that you could be there letting the alarm clock go so it is difficult while it goes off that you keep on thinking about it and hearing it, so it definitely did require some extra energy that perhaps might have interfered with a question of awareness. But leave it as awareness, when you get up out of bed, when you make a fire. Is that same kind of awareness of you, something in you, seeing yourself do that as a body?

Elaine: There were times that I definitely tried and I felt something was there, Mr. Nyland.

MR. NYLAND: Yah, good.

Elaine: It was when I leaned over, each time I stooped down to pick up a piece of wood it was just then as my hand reached out that I was making an attempt.

MR. NYLAND: Yah, good. So, you continue.

Elaine: But it was for other times though that I was asking this question. Because I realized through our exchange on Saturday night

MR. NYLAND: Other times are the same thing. You can stop your mechanicality for a moment by, let's say you are walking mechanically without any ~~rhythm~~ rhyme or reason or like a chicken without a head but you can stop, something at that time definitely can be aware of you standing still. And then maybe you can go into another direction, ~~that calls for~~ objectivity. ~~You have a wish that that direction that calls for objectivity.~~ You have a wish that that something is aware of you being mechanical or a body or standing ~~so~~ a human being or a personality. You can create it many times during the day and I think a particular experiance ~~many times during the day~~ in the morning ~~it~~ probably will help you because when you remember you say, I did it in the morning and it was a very good experience and I don't want to forget that. That will help you for yourself to say, I was able to do it. I can do it again. I think many times during the day you can make several attempts which are just as simple.

Elarine: What I wanted to ~~say~~ ask as part of that Mr, Nyland, ~~it~~ was, do you feel that it's of value because I felt ~~it was~~ that this particular experience ~~and~~ that I want to continue with that in the morning.

MR. NYLAND: Oh, I think it's extremely valuable whenever you have anything that even smells of objectivity.

Elaine: I meant, was it valuable, especially valuable to try at those times for you to percieve a certain area of let's say mechanicality that's stronger than in ~~other~~ other areas.

MR. NYLAND: It all depends how stong it is then. ~~You~~ I can have a hell of alot of energy going to my mechanicality. When I become engaged in certain things that I have to do and I have only a certain quantity of energy. And even with the best wish in the world I have not even enough to send it in the direction of let's call it objectivity or an attempt to wake up. So of course I want to reduce my so-called mechanicality and my involvement in it so that there is as little energy

as possible that goes in that direction. Then I can count on more energy available for my real wish to Work. So you can be the judge, because if that what you are busy with is too much mechanicality you know that you cannot Work. Isn't that so?

Elaine: Yes.

MR. NYLAND: Reduce, if there is too much going in that direction for the maintenance of yourself, which may be that mechanicality. Become much simpler in your behavior, simpler in your thoughts, simpler in your feelings, that your personality is almost reduced to just a body, standing, no particular thoughts or feeling, no particular tensions in your body but within your heart very definitely a wish to wake up to yourself as you are, and the fact that you are, that that is your life. Find out in a variety of different conditions what works best for you and when you find that certain things are better than others, stick to that particular period or condition when they are a little bit, let's call it easier or when there is better success or more satisfaction for you. Alright?

Elaine: Yes, thank you Mr. Nyland.

MR. NYLAND: Don't do it at a time when it is too much involved. It will disappoint you and it is too much frustrating sometimes and when you become frustrated regarding Work then you lose a desire to make an attempt. Always try to do it in the simplest way when it gradually starts to develop this 'I', and then it becomes more and more full grown and actually that kind of maturity on the part of 'I' then you can tackle different problems which are more involved and still this 'I' can then remain impartial and can actually, if you want to try it, try this question of simultaneity, at least there can be some objectivity present to yourself. Alright?

Elaine: Thank you, Mr. Nyland.

MR. NYLAND: Okay.

Richard Mandell: Mr. Nyland, it's Richard.

MR. NYLAND: Richard who?

Richard: Richard Mandell.

MR. NYLAND: Yah?

Richard: I think involution is beginning to get the better of me. Do you know what I mean?

MR. NYLAND: What is getting better?

Richard: I think involution is beginnning to get the better of me.

MR. NYLAND: Yah. You don't have to do anything for it. I think it is practically always the same.

Richard: You know, it's my birthday today.

MR. NYLAND: That's the time to take, a stop, huh?

Richard: Yes.

MR. NYLAND: To halt it. Have you there when I started to explain about involution and evolution.

Richard: Yes, the last question that I aked you a few weeks ago, you spoke to me about that.

MR. NYLAND: Can you visualize that as some kind of a current that affects you?

Richard: Very much.

MR. NYLAND: The current of creation?

Richard: Very much.

MR. NYLAND: And that you hold it in your hand?

Richard: Yes.

MR. NYLAND: That you stop it with your hand. That is when you make a determination that involution is no longer of any use to you, you don't want it and you

want to go over into the possibility of ~~evolution.~~ evolving. I think it's a very good hope or a promise to make on a birthday. Whenever you feel, and you know it, that that involutionary law is getting hold of you and keeps you asleep you have to tell yourself aloud, this is not what I want. With that as it were, your hand gets filled because you hold up this current and that current is contained of currents itself as a force and at the end of a force is this anoolias and you want to have now this anoolias keep there in your hand to remind you constantly that you havemade up your mind to wish to evolve and not to involve. That would be a great help because if you can have that picture in you at any one time it would be possible to stop that particular current, and it is up to the determination on the part of yourself that then that what is the right force in involution can be turned around to become theforce for your evolutionary vision. Alright?

Richard: Yes, Mr. Nyland

MR. NYLAND: Okay, I hope you have a good year.

Richard: Thank you.

MR. NYLAND: alright, Richard.

Marilyn Frauenglass: Mr. Nyland?

MR. NYLAND: Yah.

Marilyn: It's Marilyn Frauenglass.

MR. NYLAND: Yah.

Marilyn: I've been wanting to ask a question for a long time about the correct use of energy and I don't really know how to phrase the question.

MR. NYLAND: Do you hear that question in the back there?

several: Yes.

MR. NYLAND: Okay; yes?

Marilyn: It's just that I see that the way I am as a mechanical being, my energy

just flows out every which way and I would like to know how to begin to change that in some way.

MR. NYLAND: Can you controlit more or less, in ordinary life?

Marilyn : The only thing I can do is to completely step out of the situation in which I can see my energy draining waway with ~~the~~ ~~exidation~~ um, ~~vance~~ ? gambling mental activity.

MR. NYLAND: Don't make it too complicated.

Marilyn: Well, let me just say, like yesterday, I thought I had, I really wanted to Work on myself at home during the day and I could see that there are a lot of ideas, you know , just churning around in my mind and I couldn't be simple in doing physical things that I had to do.

MR. NYLAND: What were you doing, what?

Marilyn: Oh, I was working in my house with the plants and just things in my house.

MR. NYLAND: Watering ~~Watching~~ the plants you said?

Marilyn: Yes, well working with plants.

MR. NYLAND: Yah, alright. Could you stop at certain times?

Marilyn: I didn't have, I did, I did make work efforts, you know, I was purposely—

MR. NYLAND: no, no, no, no; we now talk about ordinary life.

Marilyn: Yes.

MR. NYLAND: If you learn in ordinary life how to regulate energy , whatever which way, whatever way they are being expressed, that something in you can control it, it will be much easier afterwards to send different kinds of energy in different directions, including that for your own growth and including to feed the wish for wanting to Work. But you have to, you ~~hve~~ have to try to find out how can you control in ordinary life certain energies which are there. That's why I said, if you are Working with plants, so stop at a certain time instead of continuing always mechanically. A very good way is that when you argue, do you argue?

Marilyn: Yes.

MR. NYLAND: Do you win?

Marilyn: Sometimes.

MR. NYLAND: You seeit's interesting when you have just - all you have to do is the last sentence, you know, it's like playing chess. Not to say that sentence. Because if you said the sentence you would convince the other and there you would be king, you know? But just at that moment, don't do it. It's verydifficult to control but extremely useful because you couldhave done it, you know that.

Marilyn: I did.

MR. NYBLAND: Because it's such a convincing argument.

Marilyn: I did something like that yesterday, that did happen. I saw, uh, a habitual reactive behavior in myself in relation to someone else and I did control that.

MR. NYLAND: Yah. It's alright. All you have to do is to learn that you can control it. Now the question is when you do control it can you associate with that (this unusual control) can you associate something with that which we call objectivity or the desire to Work or to see yourself at that moment when you have this, this marvelous experience?

Marilyn: Well, I can associate it in my thinking, yes.

MR. NYLAND: Good, if it is associated can you at that moment then imagine there is an 'I' for yourself which now takes over the control?

Marilyn: I suppose I could imagine it but I know it's not there.

MR. NYLAND: Now, good. As long as you can imagine it you can do it maybe, Make an attempt, then continue with what you were doing. If it happens to be an argument you can finish the sentence. If it happens to be working with plants you can start again on your mechanicality. But this time there is something else which is present

to you and present in the sense we ~~mean~~ mean it, that is, it is really equal to you if yo did or didn't, that is really the meaning of impartiality. You do it at a certain speed. maybe different from the usual one, because if you do it in the way it ~~was~~ always was done most likely your mechanicality will take over, but if there is at that time, I say by association as a thought which happens to come and the reason why you originally ~~habitually~~ is really for the reason that then at that time you want to wake up or become more aware that then you can continue in what you were doing but this time more awake and slow down in what you are doing, as it were you measure the energy which is going in that direction under the instructions of your 'I'. Try that many times during the day. ~~Alright?~~ Marilyn: Okay, thank you, I will.

Mr. N: Yeh, it is a very interesting thing because we can't get a picture of you ... Marilyn: Yes, thank you.

MR. NYLAND: Yah, okay. Do you want a meeting tomorrow evening?

several: Yes.

MR. NYLAND: Yah, but you won't have it ~~fix~~ if you don't talk. There's absolutely no reason for me to come down and to sit and just ~~for~~ a few questions, such nonsense.

Ede Katz: Mr. Nyland?

MR. NYLAND: Yes.

Ede: Mr. Nyland?

MR. NYLAND: Yah.

Ede: It's Ede Katz.

MR. NYLAND: Who?

Ede: Ede Katz.

MR. NYLAND: Yse, Ede.

Ede: Um, I've made a lot of Work attempts and I don't think I've ever experienced waking up and I really don't, I don't know what to do because I'm discouraged.

MR. NYLAND: You don't know what to do with what?

Ede: Like, what to do in my attempts because I'm really discouraged.

MR. NYLAND: No no. Are you making attempts?

Ede: Yes.

MR. NYLAND: And are you getting more knowledge about yourself, because in that sense it would lead to that particular result?

Ede: I would say it's not what I imagined Work to be and waking up

MR. NYLAND: Maybe then you don't work, Ede.

Ede: Well, I'm trying to do an observation.

MR. NYLAND: Yah? can you?

Ede: No, I can't.

MR. NYLAND: Oh, why?

Ede: I don't know.

MR. NYLAND: You have tried many times haven't you?

Ede: Yes.

MR. NYLAND: What interferes?

Ede: Pardon?

MR. NYLAND: What interferes?

Ede: I can't create anything in my mind.

MR. NYLAND: What you mean, can't you inagine you waking up? If you start with imagination.

Ede: I tried that.

MR. NYAND: Of that kind and can you see yourself then in that imagination as if something is actually seeing you, let's calll it seeing, for the time being this observation is just a simple observatiin of noticing? You see yourself many times that way, don't you? Don't you see yourself as you behave, as you are?

Ede: Yes, but it doesn't it's not impartiality or anything.

MR. NYLAND: No, no, the question is let's start first so that you really become a little bit more alive to yourself that you notice things that you see you are alive to yourself and that what is actually is taking place is an expression of your life in some form or other, without even making any attempt to Work, that you really become cognisant of something that is there that is you that exists. Can you do that?

Ede: Yes, I can/.

MR. NYLAND: Of course you can because you walk yourself, you brush your teeth, you put on your clothes, you sit in a chair. Many times you see yourself doing what you have done or you remember afterwards that you have done it. Now you try to change that kind of behavior into a very simple one. Just simply walk but you continue to become aware now of yourself walking. Can you do that? Forget all about Work. Everytime you take a step, you say yes, yes, yes, meaning by that, I am, this is me, walking. Bring it back to simplicity because I am afraid you have been thinking about it much too much.

Ede: So I shouldn't think about impartiality or creating anything?

MR. NYLAND: Don't. You will see impartiality will come because if you keep on walking you get sick and tired of walking, You'll become impartial. Bring it back to a simpler form, Edie; because you get confused and thenyou keep on thinking and thinking and perhaps it isn't Work and then and you are looking for an 'I' and 'I' isn't there and of course you think about impartiality but there's nothing to be impartial about. Isn't that it, you are confused a little, aren't you?

Ede: Yeah.

MR. NYLAND: Yah. So now let's go back as if you didn't know any Work or about anything about Work at all. Will you walk up and down your room tomorrow morning after you get up?

Ede: Uh-huh.

MR. NYLAND: Until you're sick and tired of it?

Ede: Okay.

MR. NYLAND: No, not with much enthusiasm. Come on Ede. Try to wake up, huh

Ede: I will.

MR. NYLAND: Alright. A little more desire for being alive. You make Work much too heavy. Maybe you talk tomorrow?

Ede: Yes I will at the meeting.

MR. NYLAND: Huh?

Ede: Yes I will.

MR. NYLAND: Yah, alright. Good. Good. Anymore questions? Yah. Don't let me pull it out of you, for heaven sake. You know when one wants to Work you are alive. Do something that you want to find out about yourself. You have to admit that you don't know very much. What's the question of that aliveness that keeps you going and particularly it has to do with a possible development of yourself, if you're interested in your life now as it is on Earth, you ought to be interested in a continuation of growing up. You don't want to stop and keep on repeating yourself the way you are? What use is it? It becomes monotonous and it has no aim. When I mentioned a little while ago about having ideas within yourself that are like problems or things you want to solve or really give you perspective, insight into your life. Don't you think it's important to consider that as a possibility of spiritual growth and that what is neglected most of the time and it really should be expressed? Why don't you have Work much more on the tip ofyour tongue? I hope you will have tomorrow because honestly I will stop the meeting if it isn't here. Who is, anyone, is there a question there?

Julie Taimory: Yes.

MR. NYLAND: Yah, who is who?

Julie: Julie Taimory.

MR. NYLAND: Yah, alright. What is it?

Julie: I just wanted to say that partly by my own ~~six~~ wishing or interest in Work and partly by a gift or giving a gift, um I have had experience of meeting my life and ~~when~~ you use words like transparency, transparent, um, when my life was present to me or when I recognized it or whatever, it was like transparence.

MR. NYLAND: Don't let's talk too much about transparency. That is only a question to indicate, or some kind of a help to indicate, that I am intereseted in life and not in the form. I think you make it again, too complicated. Could you ~~talk to~~ tomorrow, tomorrow evening what you have done or what you will do tomorrow to the extent, the wish, how long, when it was with you and so forth. Just a little description of tomorrow as a day. Will you do that, Julie?

Julie: Yes.

MR. NYLAND: Alright. It is the end, isn't it?

someone: Oh no.

MR. NYLAND: Yah, practically. I'm not so satisfied, are you? I'm not. Please make it better tomorrow when I come back. Let's talk something ~~tomorrow~~ that really has value, about you.

_____: Mr. Nyland.

MR. NYLAND: Yah it is the end you know.

_____: Um, can I ask a question?

MR. NYLAND: It's the end.

_____: Oh, ~~it's~~ that's the end.

MR. NYLAND: Yah, tomorrow.

_____: Okay.

MR. NYLAND: Tomoorow, another day, all right? good night everybody. Come back if you wan to come back.

Proof: Charlotte Lee J. Millay Trans: Janice Lewis Rough: J Haim/A Green